

Toronto Torah

Beit Midrash Zichron Dov

Parshat Terumah

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Vol. 14 Num. 24 (#568)

This edition of Toronto Torah is dedicated by Arthur & Bev Herzig to commemorate the yahrtzeit of Arthur's father, David Herzig, Moshe David ben Shabtai Yehoshua z"l. This edition is also dedicated by Shira Turk, Atara Fenig, Shemuel Herzig, Leora Farber and Yosef Herzig to commemorate the 20th yahrtzeit of their mother, Tali Herzig, Talia Rivkah bat Shemuel David z"l.

This issue of Toronto Torah is dedicated by William and Katherine Moss in honour of Alexander Moss' learning.

"And So Shall You Upgrade"

Rabbi Mordechai Torczyner

The action begins right from the start of our parshah, as Hashem commands Moshe to collect materials for the Mishkan. After presenting the shopping list, Hashem tells Moshe, "And they shall make a Mikdash for Me, and I will dwell in their midst. According to all that I show you, the form of the Mishkan and the form of all of its implements, and so shall you do." (Shemot 25:8-9) But the last phrase seems redundant; what does "and so shall you do" add?

The Talmud (Shevuot 14b-15a) explains that this means the Mishkan's instructions apply "for all generations." As Rashi expands, "If one of the implements is lost, or when you want to make an implement for the Beit haMikdash, like the tables, *menorot*, sinks and [their] bases that Solomon made, make them according to this form." (Commentary to Shemot 25:9) From this text it seems that the Beit haMikdash should have been a clone of the Mishkan.

But as Ramban (ad loc.) notes, the Beit haMikdash was decidedly **not** a clone of the Mishkan. King Solomon deviated in building the Beit haMikdash; for example, he altered the size of the altar and he added *keruvim*, tables and *menorot*! (Melachim I 6-7) Indeed, Ramban rejects the cloning idea altogether, but most commentators harmonize the cloning vision and deviant reality by suggesting that King Solo-

mon's changes came to him via a prophecy. [See Divrei Dovid, Or haChaim and Torat Moshe, all based on Divrei haYamim I 28:11-19 and Midrash Shemuel 15:3.]

This approach justifies the changes, but it leads to a greater question. If Hashem wanted the Jews to clone the Mishkan, then why send a prophecy to change the plans for the Beit haMikdash?

Our Sages have suggested that each of King Solomon's changes served a particular purpose. For example:

- Creating ten tables, instead of one - "And he made ten tables' to increase their produce. Why did Moshe make only one? Because they did not need much produce in the wilderness." (Otzar Midrashim pg. 476)
- A larger structure, made of stone and wood - "Solomon worked hard to construct the House in a marvelous way, whether in terms of the stones, which were large and valuable... or in terms of the wood, cedar wood which would never rot. All of this was so that these would endure as long as the heavens are above the earth." (Abarbanel to Melachim I 6:11)
- Adding two *keruvim* which faced partially away from each other - "The generation of the wilderness, who merited to eat of the celestial table... were not called 'performing Hashem's will' unless they looked heavenward fully... But in the days of Solomon, the masses of Israel needed and were

required to incline a bit to the side to pursue a livelihood ... They set up the *keruvim* according to their performance of the Divine will, their faces angled away a bit." (Rabbi Chaim of Volozhin, Nefesh haChaim 1:8-9)

These changes demonstrate concretely something that we naturally suspect: We need to update our approach to serving Hashem from time to time, taking into account our evolving reality.

Of course, King Solomon had the advantage of a prophecy. Without that, our options for change are limited. Still, we can add personal prayers for changing needs, like King Solomon's extra tables. When our personal wealth improves, we can also upgrade the trappings of our prayer - clothing, siddur, space - as King Solomon upgraded the Beit haMikdash. And we need to find ways to serve Hashem in both our spiritual and material existences as fits each of them, like the new *keruvim*. So did King Solomon upgrade - and so shall we upgrade throughout our generations.

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Summary

Immediately after reporting the death of the Assyrian king Sancherev in Chapter 37, Chapter 38 informs us that King Chizkiyahu becomes dangerously ill. The prophet Yeshayahu informs him that he should set his affairs in order, as Chizkiyahu will soon die. (1)

Chizkiyahu then turns to face the wall and prays. He invokes his longtime commitment to G-d, and he cries. (2-3)

G-d then tells Yeshayahu to inform Chizkiyahu that his prayers have been answered, and that he will live for another fifteen years and be saved from the Assyrians. He further adds a sign that will prove this to Chizkiyahu, namely that the sun's shadow will recede ten steps on a sundial made by Achaz, which happens. (4-8)

Most of the chapter is then dedicated to Chizkiyahu's song of praise that he offers after his recovery. Invoking much metaphor, he says that he thought he would die, describes how he cried to G-d, and how G-d answered his prayers and saved him. He declares that those who are dead cannot praise G-d, only the living, as Chizkiyahu now can do. He thus commits to telling his children of G-d's kindness and singing to G-d for his life. (9-20)

The chapter closes with Yeshayahu telling Chizkiyahu to take a fig cake and rub it on his boils as a cure. Chizkiyahu then asks for a sign that he will be able to attend the House of G-d. (21)

Note: The events of this chapter appear in somewhat different form in Melachim II 20 and Divrei haYamim II 32.

Insight

As the text does not explain why Chizkiyahu was ill, the Talmud (Berachot 10a-b) fills in the gap, based on verses here and in the parallel accounts in Melachim and Divrei haYamim. It first assumes that both Yeshayahu and Chizkiyahu thought that it was proper that the other one visit him, disagreeing about whether the prophet needed to honour the king or vice versa. G-d created a compromise by making Chizkiyahu ill, forcing Yeshayahu to visit him.

In the visit, Yeshayahu explains that Chizkiyahu has sinned in choosing not to marry and procreate. Chizkiyahu defends himself, arguing that he saw prophetically that he would sire the horrifically evil Menasheh. Yeshayahu negated this defense, as human beings should not be involved in G-d's secret plans, but should rather fulfill the ob-

ligations they have. Chizkiyahu then chooses to pray, though Yeshayahu believes the prayer cannot be effective after G-d's decree. Chizkiyahu disagrees, citing a family tradition that one can pray even when a sword is on his neck. Chizkiyahu is saved, and then asks Yeshayahu to marry his daughter in the hope that the union of their families will ensure that Menasheh will not be as evil as Chizkiyahu had foretold.

From this passage we derive several lessons. The first is the power of prayer, no matter the situation. The second is that we should focus on our mitzvot, and we do not (always) need or have the right to choose to avoid our obligations on consequentialist grounds. Some halachic authorities even point to this source as evidence that one should limit using technological means to choose the gender of an implanted embryo. While others disagree, it is important to see how philosophical ideas embedded in aggadic expansions of stories in Tanach can have practical relevance.

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Siddur Insights: Restore Our Judges!**Rabbi Adam Friedmann**

Hashivah Shofteinu (restore our judges) is the 11th blessing in the Amidah. This is the text as it appears in the contemporary Ashkenazi Siddur:

"Restore our judges as before and our advisors as in the beginning. Remove sorrow and sighing from us, and reign over us You, Hashem, alone, with kindness and compassion; and make us righteous with justice. Blessed are You Hashem, Who loves righteousness and justice." (Translation, with emendations, from the Metsudah Siddur).

Source

The source for the text of the blessing is the Book of Yeshayahu (chapter 1). There the prophet describes the corruption of Judean society: "Your rulers are rogues, and cronies of thieves, everyone avid for presents and greedy for gifts; they do not judge the case of the orphan, and the widow's cause never reaches them." (1:23, JPS translation). As a result, G-d says He will purge the evil from this society. Then He says, "I will restore your judges as before, and your advisors as in the beginning" (1:26, my translation).

Placement

The Talmud (Megillah 17b) explains the placement of this blessing within the Amidah, based on the assumption that the series of blessings beginning with Teka B'Shofar (the 10th berachah) are describing the messianic process. Teka B'Shofar, for its part, focuses on the ingathering of exiles. Then comes Hashivah Shofteinu, which the Talmud describes as follows: "And once the exiles have been gathered, judgment will be meted out to the wicked, as it is stated: 'And

I will turn my hand against you and purge away your dross as with lye' (Yeshayahu 1:25), and immediately after it is written: 'And I will restore your judges as at first' (Yeshayahu 1:26)." (Steinsaltz translation)

The process of judging the wicked apparently has two parts. One is initiated by G-d, who creates the foundations for a just society. The second is dependent upon human judges. The purpose of these judges is to bring the just society to fruition by, among other things, judging the cases of the orphan and widow and other vulnerable people.

Mentioning G-d's rule

Another thing to note in the text is the request for G-d alone to reign over us. This language doesn't appear in the sources in Yeshayahu. Why is it included in the blessing? The Beurei Hatefila Institute offers an interesting theory. The Talmud (Berachot 49a) discusses whether the blessings in Birkat HaMazon should include a reference to G-d's sovereignty (using the words *melech ha'olam*). One side suggests that although this is not necessary, since at one point in Birkat HaMazon we mention the sovereignty of King David, we must balance this by stressing G-d's sovereignty again. We see from this that when we discuss a human behaviour that is really a reflection of a Divine attribute, we should mention G-d's higher role. The same may be true in Hashivah Shofteinu. Once we mention human judges and their role, we must mention G-d, who is the ultimate Ruler and Judge.

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Biography
Rabbi Shemuel Bornsztain
Rabbi Adam Frieberg

Rabbi Shemuel Bornsztain, the second Rebbe of the Sochatchov Chassidic dynasty, was born on the fourth of Cheshvan, 5616 (October 16, 1855). The son of Rabbi Avraham Bornsztain, the first Sochatchover Rebbe, he was brought up by his parents in his maternal grandfather's home. This grandfather, the famous Kotzker Rebbe, supported the family, while Rav Avraham spent his days in his studies.

Rav Shemuel and his father, Rav Avraham had an extremely close relationship, and Rav Avraham was Rav Shemuel's primary Torah teacher throughout his life. When Rav Avraham became Rabbi in a new town, Rav Shemuel uprooted his family to follow his father, in order to continue to learn with him on a daily basis. When Rav Avraham died in 1910, Rav Shemuel was crowned the Rebbe of Sochatchov and was immediately accepted by all of his father's students. After his father's death, Rav Shemuel spent many hours compiling and then publishing his father's manuscripts. This work, which Rav Shemuel named Avnei Nezer, is a seven volume set of responsa covering all four sections of the Shulchan Aruch. When not writing, Rav Shemuel made his living from a wine store run by an associate of his.

Rav Shemuel is best known for his nine volume Shem MiShemuel. This collection of homiletic teachings on the weekly Torah portion, as well as the holidays, was written between 1910 and 1926, and it includes many of his father's teachings. Shem MiShemuel has become an extremely important and widely studied Chassidic work, unique in its combination of the Chassidut of Pshischa and Kotzk. This blend would become Sochatchover Chassidut.

The outbreak of World War I affected Rav Shemuel greatly. He was in Germany when the war began, and he was arrested as a Russian citizen. He eventually made his way back to Poland, but he could not return to Sochatchov due to persecution by the Czarist government. He resettled in Lodz with his family, and there he acted as a guide and rebbe to his own Chassidim and well as many other Chassidim and non-Chassidim who sought guidance and strength at that difficult time. As his health deteriorated, Rav Shemuel moved to the countryside, where he passed away on the 24th of Tevet, 5686 (January 10, 1926).

Weekly Halachah: May a Jew Raise Dogs?
Idan Rakovsky

If we survey Tanach for references to dogs, we mostly find negative perspectives. For example, when Goliath faces young David, he curses him and asks, "Am I a dog, that you come to me with sticks?" (Shemuel 1 17:43). Similarly, when Hashem sends Eliyahu to rebuke King Achav for what he and his wife Izevel did to Navot, Eliyahu says, "In the place where dogs licked the blood of Navot, dogs shall lick your blood, also yours." (Melachim 1 29:19). However, there are still some positive references to dogs in Tanach; see Shemot 11:7 regarding the dogs who did not bark when the Jews left Egypt. Rashi cites a midrash assigning both credit and a reward for dogs for their silence. (Commentary to Shemot 22:30)

In the Talmud, we find two approaches to raising dogs:

- The Sages state that dogs are special because they can recognize the face of their owner. (Horiyot 13a) The Maharal (Chiddushei Aggadot, ad loc.) understands this statement as a positive attribute of the dog: "Dogs recognize their owner since they have a soul."
- However, we also find a more negative approach, due to concern that dogs might harm people physically or via traumatic intimidation. (Bava Kama 15b, 79b) Rabbi Eliezer the Great even declares that one who raises dogs is compared to one who raises pigs. (Bava Kama 83a) Note that these sources do not forbid raising dogs, but they do obligate one to restrain dangerous dogs and to make sure that dogs will not harm others.

The Rambam (Hilchot Nizkei Mammon 5:9) holds that every dog should stay leashed. The Shulchan Aruch (Choshen Mishpat 409:3) states that one should not raise a dangerous dog unless it is leashed, but sees no problem with a benign dog. Among the later authorities we can find opinions prohibiting raising dogs. (Yam Shel Shlomo on Bava Kama 7:45; Shu"t Yaavetz 1:17) However, most authorities agree that one may raise dogs as long as he makes sure no one will be harmed. [See Rav Shlomo Aviner, Noam 21, for a list of permissive authorities.]

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Sefer haChinuch #15-16: Flesh and Bone, Part 2
By Rabbi Mordechai Torczyner

Regarding the many mitzvot commemorating our departure from Egypt, Sefer haChinuch (#16) asks: Is this not overkill? How many practices do we need in order to remember the miraculous departure from Egypt? He responds with a general thesis regarding our need for actions which influence our thoughts and emotions:

"Know that a person is energized by his actions. His heart and all of his thoughts are always drawn after the deeds he performs with them, whether good or bad. Even someone who is fully wicked in his heart, and whose natural thoughts in his heart are only bad all day – if he would arouse his spirit and place his effort and involvement perpetually in Torah and mitzvot, even non-altruistically, he would immediately incline to the good, and via the force of his deeds he would extinguish the yetzer hara, for after the deeds are the hearts drawn. And even someone who was fully righteous, his heart straight and unflawed, desirous of Torah and mitzvot – if he would perpetually involve himself in impropriety, for example, if the king would compel him to engage in a bad trade, then in truth, if his entire involvement, all day, would be in that trade, then over time he would abandon the righteousness of his heart and become entirely wicked. If it is known and true that each person is energized by his deeds, as we have said. This is why the Sages said (Makkot 23b), 'G-d desired to provide merit for Israel; therefore He increased Torah and mitzvot for them,' so that all of our thoughts would be drawn to them, and all of our involvement would be with them, to benefit us in our end. Because of these good deeds, we are energized to be good, and we earn eternal life...

"Therefore, you: See, you must see, what your work and involvement is, for after them you will be drawn; you will not draw them. Do not let your yetzer promise you, 'Since my heart is whole and unflawed in faith in G-d, what do I lose if I occasionally indulge in the pleasures of man, sitting in markets and plazas, making light of things with those who are sarcastic and speaking cleverly, and engaging in the sort of pursuit which does not involve guilt and sin in itself? I have a will even as they do, and my smallest muscle is thicker than their thighs! Why should they be able to influence me to become like them?' Do not, my son! Be wary of them, lest you be caught in their snare. Many have drunk the cup of their poison that way; you save your own life."

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Shabbat Feb. 24-25

STAY CREATIVE! THE MISHKAN & HUMAN CREATIVITY SHABBATON AT SHAAREI TEFILLAH

Friday night dvar torah, Idan Rakovsky: Creativity in Avodat Hashem

Shabbat morning dvar tefillah, R' Steven Gotlib: Creating Creativity

Shabbat morning derashah, R' Yehuda Mann: Building Our Mishkan in 2023

Shabbat day shiur after minchah, R' Jared Anstandig: Cosmetic Surgery in Halachah

Sun. Feb. 26

9:00 AM R' Zev Spitz & R' Yehuda Mann, Semichat Chaver Program, Clanton Park (men): Niddah

10:00 AM to 11:20 AM MIDRESHET YOM RISHON FOR WOMEN AT MISHKAN AVRAHAM
2797 Bathurst St.

Rebbetzin Shira Lipner, Happiness: Believe It Or Not / Rabbi Yehuda Mann, Something Fishy About Adar
Light refreshments served / Free of charge

Mon. Feb. 27

8:00 PM COMMUNITY BEIT MIDRASH NIGHT AT BAYT, WITH MIZRACHI
In the Milevsky Bais Medrash

8:00 PM R' Mordechai Torczyner: Drinking from the King's Cup

8:30 PM R' Steven Gotlib: Purim and Re-accepting the Torah

Followed by a brief Dvar Torah by Rabbi Gotlib and Maariv

8:30 PM R' Yehuda Mann, Weekly Halachah, Shomrai Shabbos *not this week*

Tues. Feb. 28

9:00 AM Idan Rakovsky, Tzidkat haTzaddik, Yeshivat Or Chaim (university men)

1:30 PM R' Mordechai Torczyner, Wisdom of King Solomon: Mishlei, ZOOM: <http://tiny.cc/weeklymt>

7:30 PM R' Mordechai Torczyner, Shemuel (Chap. 18), ZOOM: <http://tiny.cc/weeklymt> (men)

8:15 PM R' Yehuda Mann, Post-Shovavim Shiur (Semichat Chaver Chazarah), Clanton Park (men)

8:30 PM R' Jared Anstandig, Women's Beit Midrash: PURIM, Shaarei Shomayim (university women)

Wed. Mar. 1

9:00 AM R' Jared Anstandig, Halachic Philosophy of the Rav, Yeshivat Or Chaim (university men)

10 AM R' Mordechai Torczyner, Does Judaism Believe in Extraterrestrial Life? 3 of 3
ZOOM @ <http://tiny.cc/weeklymt> Register @ <https://torontotorah.com/wednesdays> *There is a fee*

8:15 PM R' Yehuda Mann, Contemporary Halachah, Clanton Park

8:30 PM R' Mordechai Torczyner, The True Mitzvah of Mishloach Manot, Yeshivat Or Chaim (univ women)

Thurs. Mar. 2

1:30 PM R' Mordechai Torczyner, Shemuel (Chap. 30-31), ZOOM: <http://tiny.cc/weeklymt> (women)

8:00 PM R' Yehuda Mann, Beitzah (advanced), for location: ymanntorontotorah.com

8:30 PM Idan Rakovsky, Sefer haChinuch, Shaarei Tefillah Beit Midrash Night (men)

Fri. Mar. 3

9:00 AM R' Jared Anstandig, Parshah, Yeshivat Or Chaim (university)

10:30 AM R' Jared Anstandig, R' Mordechai Torczyner, R' Yehuda Mann, Ketuvot Perek 1 *advanced*
In-person at Yeshivat Or Chaim, on ZOOM at <http://tiny.cc/frishiur>

COMING UP!

8:00 PM to 9:30 PM Monday March 13

LEGAL ETHICS: THE MENTAL HEALTH OF THE LAWYER

Rabbi Mordechai Torczyner, on ZOOM at <http://tiny.cc/mtethics>

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